6: Kirchhoff--29 [3] U-4 (no date) 1895 Formosan Aborigines
116, 144, 171, 511

There can be no doubt that these Formosan natives belong to the Malayan race. Proof of this is offered by their language, their physique and many of their customs, such as headhunting and the community houses in the villages, where the youths and unmarried men sleep together.* Separated into many tribes divided by dialect and varying in

* Joest, "Beiträge zur Kenntnis des Eingebornen der Insel Formosa," Verhandlungen der Berliner Gesellschaft für Anthropologie, 1882, p. 61.

appearance, these Formosan Malays do not possess any common name. Today, insofar as they live untouched by the culture of foreign intruders, they lead a pretty rough existence, generally as hunters, although they live in small forest villages made up of wretched bamboo huts.

7: Joest--55 [3] E-5 (no date) 1882 Formosan Aborigines
116, 144, 437, 563 Pepo-hoan

'Marriages between Chinese, especially the Hakkas, and Formosan women, occur frequently. Thus a distinct racial group, the Pepohoan, has been formed; they usually form the intermediaries in barter.

7: Joest--57 [2] E-5 (no date) 1882 Formosan Aborigines
116, 101, 144

Schetelig believes that the Chinwan and Shekwan may be divided into two distinct racial groups according to the formation of their skull; according to his theory, the former are related to the Polynesians, the latter to the Malayan group. The two groups do not seem to be related linguistically.

10: Schumacher--224 [5] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 101, 144 Chin-hoan

So far it has not been undisputably established to which population group the Tschin-Huan belong; they live in the almost inaccessible mountains of Formosa.

10: Schumacher--224 [7] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 144 Pepo-hoan

The latter [MC: Peyo-Huan] seem to be products of cross-breeding between the Chinese and Tschin-Huan. Especially in the north of the island, they are the intermediate between the Chinese and the Formosans of the mountains.

15: U.S. Navy --23 [7] (no date) 1944 Formosan Aborigines
116, 144, 177, 563, 162 Pepo-hoan

"Marriage between the Formosan-Chinese and the aboriginal population has been a common thing since the incursion of the Chinese, and the result is that a large number of Pepohoans or 'Plains barbarians' have become assimilated in manner of living to the peasant Chinese. For purposes of the census the Japanese administration counts these Pepohoans among the Formosan-Chinese."

16: Müller--228 [2] U-3 (no date) 1910 Formosan Aborigines
116, 144, 171, 174, 197

While we have no tangible evidence concerning the origin of the aborigines of Formosa, we may assume from their physical appearance, customs, language, and level of intelligence that they belong to the racial group of the Malayans. We may therefore conclude that they originally came from the Malayan Archipelago. Although they have numerous traits in common, as a result of their derivation from one single group, their development has proceeded along different lines, partly because the chains of huge mountains have split them into different groups. Their language especially shows so many divergencies that some of the tribes cannot understand each other.

17: Norbeck--1 (no date) 1950 Formosan Aborigines
116, 121, 144, 171

"The similarity of the Formosan aborigines to various other Indonesian or southeast Asian peoples in physical type, culture, and language has been frequently noted, but no thorough study of the Formosan groups has as yet been made by a westerner. This paper presents translations from Japanese of folk tales of the Atayal tribe of north Formosa. The tales reveal an affinity with the mythology of other Indonesian and southeast Asian groups; the most noteworthy resemblance, which is close to the point of identity in some instances, is with the folklore of the mountain tribes of northern Luzon."

17: Norbeck--2-3 (no date) 1950 Formosan Aborigines
116, 144, 174

'The tribes which inhabit the interior of Formosa, an area comprising approximately one-half of the total island, are of preponderantly Malay or unspecialized Mongoloid stock, and the present peoples are thought to have resulted from successive waves [3] of migration. Although considerable variation exists among the tribes, all are members of the of the Malayo-Polynesian linguistic stock, and in physical type and culture resemble peoples of southeast Asia, the Philippines, and other Indonesian areas."

20: Alvarez--250 [2] (no date) 1927 Formosan Aborigines
116, 101, 144

"The aborigines of Formosa are, we think, of Malayan origin. They constitute seven groups, with the following names: Atayal, Bunum, Tsu-u, Tsalisen, Pyuma, Amis and Paiwan. [MC: see map, category 102, p. 247] They represent a racial unity from the anthropological and ethnological as well as linguistic points of view. Physical differences exist only between the Atayal and the Bunum, and between these and the Paiwan."

20: Alvarez--251 [3]
116, 144, 131, 173

(no date) 1927

Formosan Aborigines
Paiwan

"The Paiwan seem to be of Malayan extraction. At present they live in the southernmost part of the island. It is said that four centuries ago they were lords of a flourishing kingdom, then comprising the whole south and a part of the centre, where they afterwards were met with by the Dutch and subsequently reduced to submission by the invaders.

As to their antiquity and origin, there is nothing left but some oral traditions and the notices, most of them obscure and extremely vague, given by several ancient Chinese historians. It is needless to say, that such material can cast but a slight light upon the past history of these tribes."

20: Alvarez--251 [4] (no date) 1927 Formosan Aborigines
116, 144, 173

"Following the records we have referred to, [MC: i. e. oral traditions and sketchy notes of Chinese historians] the Atayal seem to be the oldest inhabitants in the northern section. The first elements of their people might have come from China. The Bunum have for centuries occupied the hills of Central Formosa. It is said they are descendants of Malayans who [illegible]d landed on the eastern shores of the island. There they found the fertile country inhabited by a black people, who are supposed to be the primitive inhabitants of Formosa. Dispute and struggle soon arose. The black race, indeed of inferior civilization, was conquered and absorbed by the higher civilized intruders. The amalgam of these two elements afterwards retired to the mountains which they now occupy. They had probably been dislodged from their former home and pressed back by some more powerful new-comer also of Malayan origin. The most extensive of all the tribes are the Paiwan. Highly influenced by them, somatically as well as linguistically, are the Tsalisen, Amis and Pyuma."

20: Alvarez--252-253 (no date) 1927 Formosan Aborigines-1-2
116, 175, 144, 167

"Now, supposing the Chinese records to be incorrect and even exaggerated, we can, however, arrive at the conclusion that Formosa must have been peopled several centuries before the Christian era. The first Malayan tribes seem to have then invaded the island. In the fifth and sixth century they became a nation powerful enough to beat and dominate the primitive inhabitants. A new competitor, of Malayan origin too, now appeared. They occupied the northern section of Formosa, and were in all probability the ancestors of the Atayal. In the south, the Paiwan began to spread and occupy a great extent of territory. The highest degree of their g r a n d e u r and advancement they reached in XIIth century. It was then that they crossed the strait, or channel of Formosa and frightened the Chinese population by an unexpected landing and bold attack on the coast of Fokien. [253]

New immigrations of tribes of alien origin have since contributed to alter and complicate the character, manners and customs, language, and so on, of the Formosan aboriginal race; and this to such a degree that to-day it is almost impossible to solve the question as to the origin and ethnical affinities of the Formosan tribes. Among the new invading tribes, there were, for instance, the Bisayas. They appeared in 1174-1189, landing on the coast of Fokien. According to the Chinese records of that time, the Bisayas were a most ferocious people with great eyes, using ironlances, and bamboos, which they used to throw with force at their enemies. TERRIEN DE LECOUPERIE says,

they might have crossed the strait and passed over to Formosa and given origin to the name Piisaye, which later on was applied by the Chinese to the island Formosa."

20: Alvarez--256 (no date) 1927 Formosan Aborigines
116, 142, 144

"The Igorrotes of Formosa have great beautiful black or brown eyes, an agreeable and even noble countenance, notwithstanding their savage manners and customs. The horizontal orbits of their eyes separate them from their oblique-eyed Chinese neighbours. There are indeed oblique-eyed individuals among them, for they have mixed very considerably with the Chinese. The head is covered with blackish, smooth hair, yet not very abundant, nor very long, owing probably to the lack of care and cleanliness. Blond haired individuals have rarely been observed among them, and bare-headed people are likewise extremely rare.

The Japanese Prof. R. TORII, however, states: 'blond haired Igorrotes are to be found frequently'. And TAYLOR says: 'they have red hair and use bracelets of silver, made by themselves'; and 'they seem to be descendants of the Dutch, who took refuge in the mountains, when they fled ferocious Koxinga'."

20: Alvarez--256-257 (no date) 1927 Formosan Aborigines
116, 142, 144

"Lighter shades of complexion are observed among the Bunum, Tayal and northern Amis (6). The latter are generally strong and well built. They [257] are much stronger

6. See on this subject 'Memoria de cosas pertenecientes á la Isla Hermosa en 1632', by Father JACINTO ESQUIVEL, publ. in the 'Correo Sino-Anamita, o Correspondencia de las [257]Misiones del S. O. de Predicadores' 1897, Vol. XXX, p. 18 passim. The original Manuscript is preserved in the Archives of the monastery of Sto. Domingo, at Manila (Philippine Islands).

than the western Paiwan, who are weak and short in stature. The Paiwan of Botan, in the east are, however, tall and strong. The same may be said of the Buhuan in the centre. They 'are a beautiful race, strong, tall and of fine complexion', while, according to the Japanese authors, Bunum, Tsu-u, Tsalisen and Paiwan are found to be of either short of middling stature and of unprepossessing appearance, especially those of the Bunum branch named Gundai. The latter may be regarded as the genuine primitive inhabitants closely related to the Papuans, while the Atayal of the north undoubtedly belong to the Malayan stock."

20: Alvarez--257 [2] (no date) 1927 Formosan Aborigines
116, 144

"The question as to the origin of the Formosan Igorrotes is somewhat complicated. Judging from their physical features, the southern Paiwan in many respects are like the Sannan and Shikishimo of Lyu-kyu. The Paiwan of the east look very much like the Tagales of Luzon. The southern Amis resemble the natives of the Caroline Islands. The so-called Chuihuan of the centre, who belong to the Tsu-u and the Bunum, have a great resemblance to the Malayans of Borneo and Singapore. Some Atayal bear a resemblance to the Maori of New Zealand, while the Pepohuan of Baska, in the south, according to Thomson, seem to be related to the Laos of Siam.

And the Tsalisen in front of the port of Takao in their physical features closely resemble the broad type of Japanese peasant of the south, with his short but strong limbs."

21: Asai--1 L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 144

"There is sometimes misunderstanding and confusion in the terminology of Formosans and Formosan tribes. Most of the present day inhabitants of Formosa are of Chinese stock from Fukien and Kwantung provinces, many of them Hakka Chinese. The original inhabitants, the aboriginal groups of Formosa, are of Indonesian stock. They belong to the Indonesian stock both physically and culturally. They number about 140,000 and this figure is relatively stable. They are generally divided into 13 tribes: Atayal, Saisiyat, Sedeq, Bunun, Tsou, Kamakanabu, Saaru, Ruka, Paiwan, Puyuma, Ami, Yami, and Siroiya."

21: Asai--6 L-5 (1935-46) 1950 Formosan Aborigines
116, 141, 144

"Physical types: There are five different types—Atayal, Saisiyat, and Sedeq; Bunun; Tsou, Kamakanabu, Saaru; Ruka, Paiwan, Puyuma, Ami; Yami. They are all rather similar to the Igorot tribe in the Philippines."

21: Asai--9 L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 144

" 'It is a well known fact that there lives an Indonesian race on Formosa, and it is called by the Japanese Ban-zoku or Takasago-zoku, which includes Indonesian aboriginal tribes not only on Formosa, but also on this small island Botel Tobago. According to the classification of the Aboriginal Department of the Formosan Government General they are divided into 7 tribes (or divisions), namely, Taiyal, Tsou, Saiset, Bunun, Paiwan, Ami and Yami, but linguistically we must expect more divisions. [MC: see category 197]"

35: Collingwood --143 D-2 (1866) 1867 Formosan Aborigines
116, 144, 157, 186 Sek-hoan

"In conclusion, I think it is evident that the race of people inhabiting this village is distinct from the Chinese. Among the women, particularly, there was scarcely one who had a Chinese feature, and their habits and modes of life also differ considerably. The feet were in no instance bandaged, as is universally the custom among the neighbouring Chinese. With regard to the men, it was not always so easy to discriminate, although in many, or rather most, instances, the Kibalan man was bigger and more stalwart, and with a cast of features superior to that of the Chinese. Some of them may have been half-castes, but I am of opinion that the majority of the inhabitants were of pure aboriginal descent, though how they became separated from the mountain savages, and the process and reason of their domestication, I have no means of knowing. Their present isolation in their own special village in a great measure accounts for the apparent purity of their blood. They were in all respects a more intelligent and more engaging people than the Chinese of Formosa, though these latter affect superiority. Thus, when I inquired of a man in the Chinese village of Sano, who I imagined had a dash of Kibalan in his face, if he belonged to that race, he replied, 'No, I am a man' (that is, a Chinese), 'not a foreigner.' "

37: Steere--304 S-3 (1873-74?) 1875 Formosan Aborigines
116, 144, 291 Pepo-hoan

"The Pepo-whans are a large and well-formed race, showing little of Chinese features, except where it can easily be traced to intermarriage between the races, which seldom occurs. The men have no distinctive dress, unless the turban may be considered such, though the Chinese also use this to some extent. The women have a peculiar and very becoming dress, consisting of wide trowsers and a short and wide-sleeved jacket, meeting the trowsers at the waist and fastened with a sash. The head is wrapped in a blue turban, the ends of which are drawn out at the sides of the head like wings and giving them a peculiarly jaunty and coquettish appearance."